niens Alexandrians observes,[3] that, according to

zvravOa, jua/captwrspoi §e jusra r?)v ' svOcvSc- afl-
aXXayiJv* • • j<rpovw rtvi TJJV €f Satju'oWai;
e^ovrcc, aXXd sv atom ava-at Suva/itvoi, '
AOavaroig aAAotcm; o/xscrrioi, £v 8e rpa-

&c. If we live holily and justly, we shall be happy here, and more happy after our departure hence ; having our happiness not necessarily confined to time, but being able to rest and fix in it to all eternity ; feasting with the otfier immortal beings, &c. — We might also take notice, how, besides the immortal souls of men, he acknowledged demons or angels ; declaring that some of these fell from heaven, and were since prosecuted by a Divine Nemesis. For these in Plutarch[b] are

Called ot *6e^|arot KCLI* ovpavoTrerac cicglvot *rov* *E/i7r*So-
K|iovg Saifjiovts' Those Empedoclean demons lapsed from heaven, and pursued with Divine vengeance; — whose restless torment is there described in several verses of his.[0] And we might observe, likewise, how he acknowledged a natural and immutable justice, which was not topical and confined to places and countries, and relative to particular laws, but catholic and universal, and every where-the same, through infinite light and space ; as he expresses it with poetic pomp and bravery:

TO juiv "ffavw Vo/xtjCtov, Jict T*

And the asserting of natural morality is no small argument of a Theist.

But what then shall we say to those other things, which Empedocles is charged with by

[a] Stromatura, lib. v. p. 722.
[b] Be vitando sere alieno, torn. ii. oper. p. 830. •
' * '
['c]-A-pud Plat, tie Exilio$_y$ t ii. oper. p. 607.
[d] A pud Aristat. Rhetoric, lib, i. cap. xiii, p. 737» torn. iii. oper, ,